

wealth by sacred rites come **hither**,
quickly, in the
morning.

IV; (LXI.)

The deity is IKDBA ; the *Itishi* and toetre
are the same as in the
preceding.

- . 1. I offer adoration to that
powerful, rapid
mighty, praise-meriting, and
unobstructed IHDBA, _____
adoration that is acceptable, and
oblations that are
grateful, as food (to a hungry man).
2. I offer (oblations, acceptable as)
food, (to the
hungry,) to that INDRA : I raise (to him)
exclama-
tions that may be of efficacy in
discomfiting %y
foes) Others (also,) worship INDRA, the
ancient lord,
in heart, in mind, and in understanding.
3. I offer, with my mouth, a loud
exclamation,
with powerful and pure words of praise,
to exalt
Mm who is the type (of all,) the giver
(of good
things), the great, title wise.
4. I prepare praises for him, as a
carpenter con-
structs a car, (that the driver) may,
thence, (obtain).
food,*—praises well-deserved, to him who
is entitled

the fire for the burnt-offering,—the
altar, perhaps,—in like
manner as persons about to mount a
horse rub, with their-hands,

the part where-they are to sit; one inference from which is, that the early Hindtts had no saddles.

^a *Matliam na tasMcv^ tatsindya. Sina*, according to the *Nirukfa* is a synonym of food (*Nirutta*, V., 5): *Ut* Implies the owner of the car, " for his food."